

A  
LETTER  
CONCERNING THE  
IESUITES.

\*\*\*\*\*

2 Esdras chap. 2. vers. 18.

*And I shewed them the hand of my God, that it was with me; and I said, Let us rise, and let us build, and their hands were encouraged in Good. But Sana-ballat---Tobias the servant, and Gosem--heard of it, and they scorned us and despised us, and said, What is this thing you do? Why do you rebell against the King? And I answered to them, and said to them, The God of heaven he helpeth us, and we are his servants: Let us rise and build: but you have no part, nor justice nor memory in Jerusalem.*

\*\*\*\*\*



\*\*\*\*\*

Printed in the Year 1661.

15/1

# LETTERS

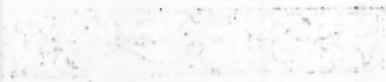
FOR THE YEAR

# RESULTS

THE RESULTS OF THE YEAR

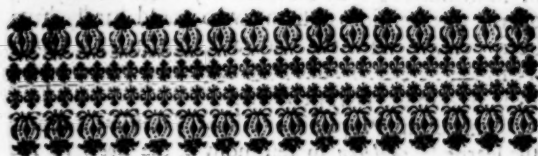
THE RESULTS OF THE YEAR

THE RESULTS OF THE YEAR



THE RESULTS OF THE YEAR

THE RESULTS OF THE YEAR



S I R,

**I**F my ability were equal to my will, or to the equity of their cause, this Answer would prove satisfactory to your demands. For you ask, Whether the scandalous Reports, and malicious Libels lately vented against the Society, have as much real truth as they seem to carry Gall? And your Motives are why you chuse me to solve your Doubt, ( 1 ) because you know I received my education for many years amongst them. ( 2 ) And being now actually a profest Religious of an other Order, you conceive, that I shall impart my judgment with less partiality.

In criminal matters, *de non apparentibus & non existentibus eadem est ratio*; And truly, Sir, to be daily conversant with Persons of all Ages, of all Tempers, in several emergent occasions, ( when naturally mens humors start forth ) and that these persons should be inwardly corrupted with horrid opinions, and yet never break out into word or deed, would be an hypocrisie almost miraculous, and render the Professors of Vertue and Vice indistinguishable.

Must the fashion of such a Gown, or such a Cassöck, with the name *Jesuite*, be the onely marks to notifie such Impostors? Certainly Christ hath set other Seamarks to avoid these Rocks of perdition, *& fructibus eorum cognoscetis eos.*

That great Instrument of Piety *Mental Prayer*, To promote which before was as a hidden treasure, cloystered up *Mental Prayer*, the first mark in of a *Jesuit*.

in Monasteries, is by their industry so universally laid open, that millions of men, who could hardly have been drawn into the outward porches of God's Temple, have by this Soul-refreshing-prayer ended their days in the *Holy of Holies*.

Consider the Prophecie of Abbot Joachim, cited by the learned Stapleton in testimony of the *Society*; *In prompt. Moralium in Domini. surget una nova Religio sanctissima, quæ erit libera & cam infra Oâ. spiritualis, in qua Romani Pontifices, positi pace Eccle- Nat. Dom. textu sie, se continebunt. Quam Religionem & ordinem Deus primo. super omnes alios diligit, quia perfectio illius vincet omnes alias aliorum Ordinum.* How directly this Pre-

diction points at the *Society*, I will not engage with Opposers; but me-thinks the judicious eye of learned Stapleton would never in his application have aimed at the *Jesuites*, unless the specifical marks intended by the Prophecie were in them visibly apparent. Think but of the multitude of dissolute and carnal persons, who at first either out of curiosity, importunity of friends, or remorse of conscience, have enter'd their spiritual Exercise; and consider how they have return'd like Gold out of the Furnace, become joy to Angels, and high examples of a heavenly reformation. Give glory to God, and let Envy say, *Digitus Dei hic est.*

That tedious and insipid employment of Catechising and Teaching Children, which no worldly honor, but much labour and patience attends, is the institution of the *Society*, nay, the main Pillar that supports the Structure, to the great advancement of Christianity, and confusion of Heresie. In this charge I have known *Jesuits*, who (after they had laudably performed the chiefeft Offices in the *Society*) have spent with alacrity the remainder of their days. If you turn them out of Schools, shut the doors after, for 'twill then be sadly verifi'd, *Parvuli petierunt panem (vitæ & disciplina) & non erat qui daret eis.*

This is the Fruit which the Tree bears, and all passengers

sengers may behold it, if they please but with a charitable hand to remove the leaves, and gather thereof.

I am confident since my remembrance, almost a thousand Youths of this Nation have been successively in their Schools; produce of them one sufficient witness that will attest, that he was ever taught opinions either to Neighbour or Magistrate pernicious, or when they laid their souls open for remedy of sins, which youth or folly might have led them unto, whether *they* applied found those abominable cases applied to their souls for cure, or not rather the wine and Oyl of the good Samaritan poured into their wounds.

A substantial part of the English Clergy owe those Talents of learning and virtue, with which they are endued, to the Schools of the *Society*: and the holy Orders of St. *Bennet* and St. *Francis* acknowledge a high obligation for many eminent Persons now incorporated amongst them. Can any body think, that the *Jesuits* are the monsters that breed all sedition and damnable opinions, and that none of those should rise in judgment against them? But on the contrary, the best Bishops of all Nations require daily their assistance; the wisest and holiest of *Benedictine* Abbots have been their Friends and Founders.

If the Interest of the Society were any thing else but God's honor and glory, or were the *Jesuits* such self-seekers as some pretend, could it possibly be hidden from such judicious and piercing eyes? A chief Superior of the English *Benedictine* Congregation, a man deeply learned, who wanted neither opportunity nor judgement to discover fallacies, gave this recommendation of the *Society* to his Subjects, *Amicitiam co-* P. Rudislaus Barl. in Epist. 3. ad Monachos in Apostolice  
*latis, maxime cum Reverendis Patribus Societatis Jesu,*  
*quorum & numerus est in Missione periculosis, & gravi-*  
*tas, eruditio, sanctitas ac prudentia tanta; ut merito ab*  
*omnibus piis inter praestantissimos Christi Operarios laborantibus;*  
*summa cum veneratione censeantur.*

\* The unreason-  
able Reasons.

Shall now a few persons, that never were in their Colledges: (unless in the quality of an invited guest, who, I hope, retain not the bitter leaven of an old corruption) be preferr'd before such a Clowd of domestic and honorable Witnesses? That Monster of a Libel, that ravening Wolf, whose passion strip him of the very voice of truth, who had impudence enough to vent falsties of Mr. *Simmons* and others, when the world was able to shame *Crimine ab uno disce omnes*. With how much brass must that countenance be cover'd; who could accuse Mr. *Simmons* of procuring at *Rome* the condemnation of certain Propositions, when there are many in *London* that can avouch, he employ'd his whole interest to effect the contrary? Never more let the Author set Pen to Paper, unless it be to sign his Recantation: He that will commit such blind errors at noon-day, may well stumble in the dark when he rakes the ashes of the dead; who, under the name of Catholick, does blast more foully the memory of those dead Persons, than the surviving Records of their Examination.

The straw of *F. Garnet* weakly urged by the Libeller might with more humanity have been concluded the sign of God's accepting his repentance, (if guilty) then an argument of the *Society's* evil disposition, since all know, 'twas a crime detested by him at his execution, by all living now abhorr'd, and by modest Protestants charitably forgotten. Sum up *Cook's* Rhetorical Hyperboles, and Independent Consequences, and in a juridical Arithmetick, they amount onely to accuse *F. Garnet* of the knowledge receiv'd in Confession of the intended mischief. But this Author with undigested choler, beyond the officiousness of an Attorney General, charges the very heart with Treason, and impails the whole *Society* in an hereditary guilt. But 'tis to be noted, that this strong and undeniable conclusion must be gathered from straws.  
Surely

Surely in this Pamphlet, the onely Title by which he appears Catholick, is his general calumny. *Sanderſon* in the History of King *James* ſays, That 'twas a great affliction to *F. Garnet* at his Trial, that he ſhould not be inrolled a Martyr. Now grant this ſuppoſition to be true, it follows evidently, that he conceived the *Society* (by whom his Canonization ſhould have been promoted) to abhor thoſe traitèrous attempts.

With what ſpirit could he calumniate all foreign Miſſioners, (nay, a *Xaverius* is not excluded his Catalogue) when the Barbarians upon the account of their ſanctly converſation, uſed them with a civility, that would have confounded the malice of this Author. Certainly the very names of *Japonian Martyrs* would be ſo many divine Exorcisms, to expel this ſpirit of detraction. To paſs over many of our Engliſh Fathers, that have forſaken the embraces of all worldly content, to ſpend amongſt Savages their days in preaching and want, I will onely mention venerable Father *White*, who would have had more Pagans to teſtifie his ſanctity, then I think this Libeller can ween Believers of his forgeries and ſcandals. To ſay, That none goes into that Miſſion but who are weary of their Colleges, is a proof (for the ſuggeſting which) *Bale* and *Oſyander* would have thank'd him; when 'twas their Task to maintain, that St. *Auſtin* the Monk converted the *Engliſh-Saxons* from Bad to Worſe, from Pagan Idolatry to Popiſh Superſtition.

The beſt prayer and excuſe that Charity can imagine, is, *Pater, dimitte illis, non enim ſciunt quid faciunt.*

But the acknowledging in Popes a power of depoſing Kings, is the crime which arms all loyal hearts againſt *Jefuits*; this, this is the Article of faith proper to the *Society*! for the condemning which, Racks and Laws have been invented: Here is the *Jonas*, who have cauſed all the ſtorms of Perſecution on Catholicks.

Before we let reaſon paſs ſentence upon the *Jefuits*,  
theſe

these following considerations ought to be weighed.

A Congregation held 1606. and confirmed by their General *Claudio Aquaviva*, commanded all Subjects of the *Society*, in vertue of holy obedience, to forbear the teaching, that Popes can depose Princes. By this 'tis evident, that *Jesuits* conceive this Deposing Power to be no part of their belief: For 'tis an obligation indispensable to all Christians, not onely to believe all Articles of Faith, but also openly to profess them when occasion requires; and no command of any Superior whatsoever can excuse him from being an Apostata, who publickly, or by silence, tacitly denies or refuses to profess any Article, though his inward persuasion be the contrary.

Upon examination we shall find, that this pretended Article of Faith shrinks into a Problematical Doctrine, which (having its Full and Wane, according to the Conjunction with States and Persons) must necessarily cause a Schism, if we impute Heresie to the Maintainers either of the Affirmative or negative part; for, as Unity in Faith is the foundation of Communion Ecclesiastick, so Heresie is a crime of that high nature, as it denounces *ipso facto* Separation. Hence the incommodious and circumstantial expression of disavowing the Deposing Power as Heretical, in the Oath of Allegiance, bars not onely *Jesuits*, but all Catholicks from taking it. When I detest from my heart all opinions offensive to Government, that manner of expressing, which adds nothing of security to my Prince, but evidently causes a rent amongst Christians, and cast dirt upon our fore-fathers, ought to be carefully avoided. If I am required to lay down my Arms, 'twould be malice to cast them in so unlucky a posture, as thereby to wound my Neighbour.

Upon the Parricide of *Henry* the Fourth, the Parliament of *Paris* (seeing no Arrest of Theirs could defend the Kings life, against a Villain that will contemn



tem in his own) published a Decree of the Council of *Constance*; judging the Churches *Anathema* to be more powerful in deterring Subjects from such wicked attempts, since this retains its full force, when Racks and Wheels, with the corporal death, surceases. Thus speaks the Synod, ff. 15. 'We have been lately informed; that certain erroneous opinions are holden, 'contrary to peace, and good estate of the Common-wealth, viz. That a Tyrant may be lawfully and meritously taken away, and killed by any Subject or Vassal of his, notwithstanding whatsoever Oath of Fidelity or Allegiance that he hath made to him, 'Such Doctrine is contrary both to Faith and Manners, and whosoever shall hold it pertinaciously are 'Hereticks, &c.

He is no *Jesuit* that will not (if occasion require) seal this Doctrine with his blood; and certainly this Canon is a great defence to all Princes, against Rebellions and secret Machinations; And when the Pope does depose Princes, (that are feodary to the See of *Rome*) in the case of Infidelity or Heresie, he utterly disallows the assassination of them; the prayer of the Church being against sudden and unprovided death, but leaves them to the Imperial Laws: As when Bishops declare such to be Hereticks, they intermeddle not with sanguinary punishments, but deliver them to the Magistrate.

We see Land held by certain Tenures, does, upon breach of customs or particular covenants, escheat to the Lord: and when the Principalltie of *Papua* was given by the Pope, 'tis not to be doubted, but that such a Proviso was inserted in the Deed; that in case of Infidelity or Heresie he lost all right thereunto; and that the gift, as also in default of issue, should return to the Donor.

*Granado* and *Navarre* were made Feodary to the Pope under *Julius* the Second; *Naples* sendeth a

Card. Peron.  
The Oath of  
Allegiance.

Palfrey, as a Heriot due to the Church of *Rome*: The *Canaries*, *Hesperides*, and *Gorgon* Islands, were subjected to the See of *Rome*, under the chief Rent of 400 *Flo.* by *Lewis* of *Spain*: and of both the *Indies*, *Alexander* did reserve the Regalities. Since there are such Princes, who have submitted their Thrones to the Chair of *St. Peter*; without doubt would be a rememorable Oath to forswear in general terms a Deposing Power in the Pope; but to detest it as an Heresie, would be absolutely Schismatical; although to deny the effect of such a Power in *England* might be done upon prudential grounds; and, I think, there are divers considerable reasons which may guard the Assertion against Opposers.

*Engubinus.*

*Constantine*, in his Dotation of the Church, where many Kingdoms are made Feodary to the Papacy, *England* is not nam'd, as if the Emperor would have reserved the place of his nativity from all Temporal subjection whatsoever.

Never by any Act of Parliament was this Nation in Vassallage concerning Temporals to the Pope; but on the contrary, many Laws have been enacted in cutting off incroachments of the Papal Temporal Power: And although some object, that King *John* did submit his Kingdoms to *Innocentius* the 3<sup>d</sup>; yet the Deed of Conveyance lies so dormant in the *Vatican*, that it could never be awak'd or produc'd upon any provocation. And Sir *Thomas Moor*, the just Assertor of the Pope's spiritual jurisdiction, denieth, that King *John* either did or could make *England* subject to the Pope. Neither is it to be objected, that *Peter-pence*, or *Rome-Scot* were Duties, but Alms, for in our ancient Authors they are termed, the one, *Eleemosina Regis*, the other, *Largitas benignitas Regis*, which truly would be very improper expressions, to signify a Tribute or marks of Subjection. Hence I gather, that we may conscientiously promise; notwithstanding the Deposing

Deposing Power the Pope may have over other Princes, yet we will never put in execution the said Power as concerning *England*, to which all *Jesuits* by Oath will engage themselves, though the particular Covenants and Agreements of other Nations with the See of *Rome*, would cause a scruple, to assert the same Proposition in unlimited terms.

As 'tis objected by their Adversaries, that they were banished for this opinion out of *France* and *Venice*; so likewise it might be pleaded, that by the same States they have been recall'd: The Magistrate condemning onely to the fire Books of a few Authors, who held forth those dangerous Tenets, and did not (as some do) cast with a poisonous breath the ashes of a burnt Doctrine into the faces of the Innocent.

But to gratifie their Adversaries, suppose them all guilty, and that they were required to give satisfaction before their re-admittance; the same assurance of Loyalty will be joyfully given (when demanded) to our present Powers: And I hope, that security of Allegiance, which fully appeased the jealousies of *France* and *Venice*, may prove sufficient for *England*.

There is no Nation in Christendom keeps a stricter Eye upon the Popes growing Power than *France*, and yet the *Jesuits* are no where in greater esteem than there. *Henry* the 4<sup>th</sup>. in whose Reign they were expelled the Kingdom, appear'd an earnest Advocate for their re-admission, and in requital of the *Jesuits* dutiful affections to him living, he bequeath'd his Royal Heart to them in his last Will and Testament: And his Successors have constantly committed their Souls to the direction of certain Fathers of the Society; and what power and credit they now have at Court, let the *Jansenists* (who are most sensible thereof) declare.

It must then be concluded, that either the Kings and Ministers of State in *France* are weak Politicians, to nourish these Serpents in their bosoms; or else we must

believe, that the *Jesuits* are good Citizens, and hold Principles consistent with Loyalty.

The Government of the Society is Monarchical, the Supreme Power residing in the General, all other Officers are constituted by his approbation, and, upon misdemeanors, by him may be displaced; therefore even to be right *Jesuits*, they must necessarily suck with their education Maxims very agreeable to Monarchy and Regal Power. And may be this very consideration did not a little retard the wary *Venetians*, from granting so speedy a re-establishment into their Commonwealth, especially the Monarchs of *France*, *Spain*, and *Germany* being their earnest Solicitors.

The Rebels in *Bohemia* did believe the *Jesuits* to be of such a Monarchical temper, that they conceived themselves not sufficiently secur'd in their ways, by throwing headlong the Imperial Commissioners out of a high Tower in *Prague*, unless they had compleated their work by expelling the *Jesuits*, which they presently performed. Cardinal *Richelieu*, after the Siege of *Rochel*, erected there a Colledge of *Jesuits*, judging that more effectual to contain the Revolters in their due obedience to his Christian Majesty, than any Cittadel or Canons the *ultima ratio Regum*.

Many are the instances of this nature, not to be comprehended within the limits of a Letter: Therefore I will conclude with the constant practise of the \* Prince of *Parma*, who wheresoever he rooted out Rebels, he always planted *Jesuits*.

The result of this Discourse demonstrates, that lawful Governors have always found in the hearts of *Jesuits* a Sovereign Antidot against the poison of Rebellion, and that Usurpers must send away the Ark, if they will have their *Dagon* stand. But the Pamphleter shall have his choice, either to be busie in piecing up broken *Dagon*, or with the Ark return to *Israel*.

The

The Actions committed in Queen *Elizabeth's* Reign I will not defend; and if I should accuse the *Jesuits* to be the onely causes of the *Penal Statutes* then enacted, all Historians would confute me: Yet this I believe is a great truth, that if the Title of the Queen of *Scots* (to favour which *Catholicks* were suspected, and thence sprung the Sanguinary Laws) were now to be argued, it might be done with more thanks, and less contradiction.

For Queen *Mary* of England and Queen *Elizabeth* could not both pretend a Title to the Crown, as right Heirs, unless the Parliament had supplied a Defect in the one; and whether the power of any Parliament (unless it be a *Rump-Parliament*) extends so far as to dispose of Crowns, let those whom it may concern, judge.

If the *Jesuits* were faulty, 'twas but in antedating their Allegiance to the Sacred Family of the *Stuarts*; and since *Hales* and voluminous Sir *N. B.* and many other Protestants did not receive a just punishment for promoting the Title of *Suffolk*, I see not why the *Jesuits* may not deserve a commendation, their Transgression (if it must be so called) being in the happier extreme. But those that kept the middle and surer way, in defending against *Hales* and the like Caball, Queen *Mary's* right in succeeding after Queen *Elizabeth*, were Sir *Anthony Browne* Chief Justice in the *Common Pleas*, and *J. C.* (who for his eminent knowledge was commonly called the Father of the Law) both *Catholicks* and Friends to the *Society*. But it may be remembered to the immortal praise of Father *Parsons* and Father *Campion*, who procured a mitigation of the Sentence Declaratory of *Pius Quintus* against Queen *Elizabeth*, and Pope *Gregorie* following declared that *The Subjects of England ought to perform all duties to the Queen notwithstanding the Censures*, and whatsoever their inward judgments might be

be concerning her Title ; yet after the Parliament had acknowledged her as lawful Queen, all Civil obedience was most exactly paid. And this may be lookt upon with a gracious eye, that the present State of *England* owes more to *Causin* the *Jesuit* for publishing to the world those deserv'd *Engomiums* of the Heroick Queen of *Scots*, then it does to *Buchanan* (suborn'd by *Murrey*, and countenanc'd by a domineering Faction then in *England*) for his defaming and false detections.

Religious persons can appear in no other Arms for the defence of Justice, then in fervent prayers and wholsome counsels ; these weapons the *Jesuits* did not want in our late Wars : Their lives they did expose to hazzard in assisting His Majesties Catholick Subjects ; and they were waiting to perform their Function within the reach of the same shots that depriv'd His Majesty of two most loyal Servants, Collonel *Gage* and Sir *John Smith*. Passages acted in private I will not produce. I will onely desire a reflection upon Mr. *Wright* (who assisted Collonel *Gage* at his death) when being arraign'd and condemn'd in the time of the *Rump-Parliament*, for being a *Jesuitical Priest* ; his intimate friendship with Collonel *Gage* an enemy to the State, was at the Bar violently urg'd against him.

The condition of our present King was so deplorable that it did require the immediate hand of God to apply a remedy, all humane industry being at a stand ; but their prayers were alwayes imploring Gods mercy on our pressing miseries. And whensoever His Sacred Majesty was pleased to honour their Colledges with His Presence, all dutiful respect did wait on His Royal Person : and they did extend the utmost of their abilities in relieving His needy and sick followers. Surely had Treason and malicious thoughts lodged in their hearts, it might have then appear'd by some disdainful

dainful action, when no disadvantage could accrew thereby; but on the contrary, it might have been countenanced both abroad and at home.

I have given a glance on all the Times since *Jesuits* set footing in *England*, but what proofs can sufficiently convince their Adversaries, since the Laws have confin'd them to a disguise? Yet here are evident symptoms of a healthful body. To frame a right judgment of a Corporation; (1) The persons that unite ought to be lookt into. (2) The course which they hold in their proceedings, must be examined according to the standard of justice. (3) And lastly, there must be an eye on what design their actions terminate. These three qualities are highly eminent in the *Society*. (1) The holiness of its first Institutors God did proclaim to the whole world by Miracles. (2) Their Laws and Rules bind them up in a most strict obedience both to God and Man. (3) The aim of all their labours is the salvation of their owne and their Neighbours Soul. Particulars ought no more to prejudice a whole Body, than a *Judas* may defame the College of Apostles. Nor is there any understanding so voyd of natural Logick as to conclude the innocent with the guilty; yet when we reduce this principle to practise, our passions hurry us with such a violence, that in rooting up the tares we frequently trample down the corn. Censurers ought to be mindful of the Aphorism of St. *Ambrose*, *Sæpe in judicando majus est peccatum judicii, quam peccati illius, de quo fuerat judicatum.*

Sir, I am afraid in compliance with your commands, I have by this weak Defence betray'd the justness of their Cause, which no body could have defended better than themselves, if they had not been pleased rather *Sicut Agnus coram tondente*, to endure the sharpness of reviling tongues with a Christian patience: permitting those Libellers as so many murmuring waves



